THE PLACE AND DHARMA OF THE HUIZEN CENTRE

J. E. VAN DER STOK

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The Place and Dharma of the Huizen Centre

I

THE THREE OCCULT CENTRES

There are three occult Centres, as they have been called by our Elders. We have the Centre at Adyar, the first, we have the Centre in Sydney, the second, and we have the Centre at Huizen, the third. Now in a very general way we may perhaps take these three Centres as standing for the three functions of Divinity, the Divine Will, the Divine Spirit of Wisdom, and then Divine Activity, Divine Intelligence, Divine Mind. In this respect Adyar stands especially for the Divine Will, for which it has to try to become a channel. The Centre of Sydney stands for the Spirit of Wisdom shedding the Divine Light, and here at Huizen we must try by working together, to make a channel for what may be called the Divine Fire, fire taken in a special meaning, as Divine Activity, as the Divine Plan in full action. These three functions constitute an integration, they are interdependent and yet have a certain autonomy, but above all we must try to conceive them as an integration in the sense of leading to a full consummation, of being able to fulfil the divine intention of coming to a final exhaustive Deed of Charity, which alone will give true solution, true satisfaction and true happiness everywhere, in all parts of the universe.

There is also another way of approaching the significance of the three functions. Let us think of any universe being constituted by three worlds standing for three main functions, the world of Transcendence, the world of Infinite Being, infinitude and being, and the world of

Existence, 'out-of-being'. In these three worlds we meet again the three functions; they are fundamental and interdependant and have to be integrated all the time. We here stand for the world of existence, of time, of broken space, of movement, of intelligence and mind, of work, of charity. Adyar stands then for the work of transcendence, which has to perceive the Mystery everywhere. There must be in Adyar a spirit full of compassion, of awareness of suffering, which brings the deepest contact of all, a mysterious contact with everything and so creating a foundation for real evolution and real solution. Above all there must be the conception of the delusion of 'self' in every sense, the destruction of that limitation. There must be a pure sacrificial attitude and will at Adyar. Sydney stands for the world of Infinite Being, perhaps we can better call it, but only to a certain extent the world of Infinitude. And we here at Huizen stand then, as I have said, for the world of Existence, which in a way has to accomplish the final deed, the absolving deed. But do not let us make a dogma of any of the Centres because then there is stagnation and there never can be solution.

Still another way of approaching the dharma of the several Centres is to think of the four Noble Truths of the Lord Buddha. The first Noble Truth is: awareness of suffering. We all must have this awareness, otherwise we cannot contact mankind. There must be reverence, sympathy and compassion, we must have it all. Then the special way of approach of Adyar is to see clearly the cause of suffering; this cause lies in the 'self', taken in whatever sense, even in the highest sense of that word. It is always a limitation and a dogma; it never leads to real life and real action, a real free deed. Sydney stands for the third great truth, that of the cessation of the cause of suffering; the possibility of dissolving this limitation, the 'self', makes this teaching acceptable, plausible and explains it. The 'I' and the 'Self' were not there in the beginning and so they

must have an end. The teaching that leads to freedom is the dharma of Sydney. Our dharma is the eightfold path that makes for freedom and leads to Nirvana as it was called by the Lord Buddha, a possibility open to everyone in the world. It has been very simply formulated by the Lord Buddha; it must serve to bring everyone to liberation, every man at every stage of evolution. This discipline for everybody is our discipline, a very humble, but also a very difficult one.

II

THE OCCULT ASPECT

We can look at the Huizen Centre and the two other occult Centres as a special dispensation of the occult, the hidden Government of the world.

It is perhaps easy for us to conceive a special connection between the Adyar Centre and the Lord Manu and it is a beautiful conception. The Lord Manu stands for Divine Will, though there are other aspects coming in. Then Sydney has a special connection with the Lord Maitreya, the Dispenser of Divine Light, the Lord of all true Religions. And lastly Huizen, which has a special connection with the Lord the Maha Chohan, the Lord of Divine Intelligence, Divine Mind, of Charitable Action, standing for Divine Fire, just as the Lord Maitreya stands for Essential Light. Every experience we have, all relationships we have, can be reduced to Substantial Law, to Essential Light and to Divine Fire.

In Huizen we have to come into relationship with everything, every creature and every being; we have to come to such relationship, to such experience, as can be reduced to Divine Fire, like Sydney to Essential Light and

Adyar to the Substance of Law. In this way we come to real foundations, to essence and fundamentals, and so to a sure foundation for sure evolution and a sure consummation for our poor world of men.

But we have also been told by our Elders that the three Centres are all put in the special custody of our Lord the Maha Chohan. They belong to His department, and so He is our direct Chief, as it were, and also the direct Chief of the Adyar Centre and the Sydney Centre. In this way all three Centres are several aspects of His cultural power. He is the Head of the seven Chohans of the seven Rays. I do not think the word ray is rightly used here. They are seven Rulers Who carry out the command of the High Commander of Forces, as the Lord the Maha Chohan is called.

Adyar is then in this respect specially connected with Him who is called the first Chohan, the great Master Morya and Sydney with the blessed Master K.H., and Huizen with the five other Masters, so there comes in the number 5. But we are also the Centre in the West, that is Europe and the United States of America, and so we fall again especially under the regency of the Regent of Europe, the Master the Prince, the seventh Chohan, and so He is, as it were, our great Patron. So from the occult point of view we have our Chief, the Lord the Maha Chohan, and the Master the Prince of the seventh Ray as our great Patron. Now the latter is also the Master who is much interested in ceremonial work, carrying out the Great Plan in a special way by working together in ceremonial magic. Ceremonial has no meaning without magic, without coming to consummation, to a final exhaustive and absolving Deed in the end, as any plan must come to a full solution and absolution. Now this activity is also one of the main activities of our Centre. We must have active connections with the world, therefore we must have the Link Officers Organisation, which is very important,

we must have our monthly periodical, St. Michael's News. It is not really a good title because this Centre is not that of St. Michael, it is that of St. Michael and all Angels, something very different, it brings one into another atmosphere. St. Michael and All Angels was the original title and if it is split the point is missed. We also must have our regular meditations closely connected with the rhythm of the year, the seasonal rhythm, the more spiritual rhythm of the festivals, and these are our special activities. Of course such work must also be done in the other Centres, but it is our special task to do this particular work.

III

THE CEREMONIAL WORK

Because we are linked to the work of our Patron the Master the Prince we have still another special task allotted to us, which so far I have only mentioned incidentally, our ceremonial work. Therein we have all three hierarchies, those of the Angels, of the Daimones or Asuras as they have also been called, and of men. This is necessary for every work of a ceremonial character because it leads to a certain completion. This result cannot be reached when one of the three is lacking. Only in ceremonies can we come to some unity of the three hierarchies and so make for a solution. When the ceremonial work is done perfectly we may momentarily have a final exhaustive deed of absolution which makes spontaneous creation possible, and in this way a spontaneous true renewal, a true revival. This draws men out of the dark pit of self-centredness and of the adoration of the 'self' in whatever sense, which leads to 'la mort sans phrase'.

On special occasions there is a ceremonial gathering of the Angels and the Daimones in our Centre which takes

place near the Garden of Remembrance. A temple is then built there, by which special influences can be poured into the world, influences which work for an integration of the three hierarchies and so relieve mankind for an instant from the position of extreme, ultimate isolation in which it now is. We may call it a very beautiful exploit from the side of the Angels and good Daimones, a deed on their part, which they can perform through the Centre because of our organisation and our work.

I will give you a short idea of what it is. I think it all belongs to the work of the Master the Prince; although perhaps we shall not see much of Him, He is all the time behind it. It is a Temple of Angels and Daimones established here for a full integration of the three hierarchies. There is a special group of Angels connected with man's evolution and this group is an Order of seven smaller groups. At the head of these smaller groups are what are called Archangels, though they are special Archangels, not the very high Ones, and they are called Michael, Gabriel, Raphael, Uriel, Chamuel, Jophiel and Zadkiel. These seven Archangels are, as it were, the organisers of this work and they are closely connected with the world of man and have a special function in the world of the Angels. They have nothing to do with the other conceptions of Archangels of the ladder of evolution. But they have great powers in their own domain, especially the seventh one, Zadkiel, a very beautiful Being, who is as it were director of ceremonies in this work.

Let us try to see more of it. If we now think of the four cardinal points, then we shall first find going as far as we can, the Representatives of the Angels of the Elements. We may call them Archangels if we like, but I shall call them Angels of the Elements.They are very great Beings indeed, who stand for the essential structure of the planes. So there is one for the physical plane, one for the astral, one for the mental plane, and there are

their Devis who stand for the form and the essence of that plane. They are tremendous Beings but here of course we have to do with their representatives, one in the North, one in the East, one in the South and one in the West. They are not precisely orientated but that does not matter.

Behind them is the creative atmosphere, the creative background – they have their colours, most beautiful but difficult to describe, and they are there with their hosts of Angels. They are called Angels not Creatures and are the Angels of the elements, the elements of the seven planes of our world. Only five of these are represented and the fourth and fifth fall together: Earth and Ether are one for special reasons. In the North there is the most magnificent representative of the Angels of the elements of Earth and Ether, and there one sees a multitude of golden hues, which all merge to deep colours with a golden glint. In the East we have the Angel of the element of Air, silvery air, and he is built of this silvery air and is most beautiful and powerful. In the South we have the representative of the great Angel of the element of Water, blue, deep as the ocean, clear and transparent and still luminous and radiant. Then in the West we have a fiery Angel, but do not think of salamanders; He is a great Being, this Angel of the West, an Angel of Fire, the Fire of Intelligence, transfused with light. They all come with their hosts and stand there in full battle array and lead the way.

Then quite a different group appears. Creatures of the elements which are very different. This group of the Angels of the elements come suddenly. They belong to the Daimones and come rushing in; they are Creatures of the Divine Fiery Breath, of Divine Activity and they come really in a multitude. In the North they shine again like gold as a metal. Their is another way of presenting the elements, far nearer to our conception of elements: in the East like the metal silver, and in the South like quicksilver, mercury, all very earthly, as it

were, and very beautiful, reminiscent of the elements of the worlds of the Divine Mind, the world of matter and mind. Those in the West come in a multitude which look like beautiful copper. Now here there are four Creatures, whom we call Daimones of the elements. This group stands on the floor of the Temple, while the Angels of the elements, who come from on-high, stand above them. They all have a beauty which cannot be described.

Then there is the third group, the most beautiful of all. They come from below, from the Deep, they are the Angels of Our Lady and Her great backgrounds, and they fill the Temple with the element – now element in quite a different sense – of Wisdom and this is most beautiful. Especially the part near the altar is filled with their atmosphere, there are also seven of them.

You have now an idea of the Temple of the Angels which works on special occasions in and through this Centre. When the command goes forth, they are there, and then comes a consummation and a flow of concentrated force polarising the world of men, filtering through a force of a purity and intensity, which brings renewal and a new unification of the three great Orders, those of the Angels, of the Daimones and of men. This also is part of our work; we must come to a clear understanding and to a sense of reality of these two Orders which are so intimately connected with man's evolution.

There is very much more to be said about the special task of our Centre, but I must now finish my talk and I end it with what I have wanted to say from the beginning, that there is every reason for us to try – we can only try in our own humble way – to be true and active members of our Centre.

IV

THREE CENTRES AND SEVEN SYMBOLS

Many years ago when comparing the dharma of the occult centres, Adyar, Sydney and Huizen, I used the three well-known symbols with which Madame Blavatsky denotes the three main stages in cosmogenesis. These three symbols are the circle with the point in the centre of the circle, then the circle divided into two parts by a horizontal line and as third symbol the Greek cross circumscribed by a circle. Then of course the first symbol was assigned to Adyar, the second to Sydney and the third to the Centre at Huizen.

The first symbol, the circle with the dot in the centre, points as it were to the first beginning, the first urge, the will to come to a new manifestation. We can call it the Substance and the Will that lies at the foundation of any special manifestation, therefore it is a symbol of purposefulness: there is a purpose not yet fully visualised, there is the urge to manifest. Adyar must be full of that, it must be purposeful. We have the three Objects of the Theosophical Society and the will must all the time be directed to bringing these three Objects into a special operation in our times.

Sydney we may call the first appearance of the new Light. In the first symbol there was the appearance of substance, of foundation, but here is the new Light or rather the dawning of the new Light-Essence because light is an active power and here we are not yet so far in manifestation. If you think of the dawn, there is not yet the idea, the conception of active light, the whole Eastern horizon is then full of Light-essence. There is also the first suggestion of duality, because there is a horizon, and this conception of duality is foretelling a coming differ-

entiation, a coming harmony, sublimation and silence and final consummation.

In the third symbol we have for the first time the Plan for the new manifestation, clearly and distinctly marked, distinctly drawn. We have the Greek cross within the circle as a perfect piece of architecture, but as yet not more than that, it is a plan, only conceived in structure, not yet ablaze in a world of time, movement, matter, but it is there.

Now each of these three symbols has a special meaning, and so Adyar has to lay stress on the first, Sydney on the second and Huizen on the third symbol, for this last has to do with the Plan in all its details, as it were, and has to try to carry it out, to bring it into manifestation, to bring it into full working order — that is our intention — so always to bear the brunt of the battle in the front line; but as all three Centres are in touch with all the three functions, it is more a question of giving a special importance to one of them. And then we at Huizen have to give prominent value to the third symbol.

But there are four other symbols closely connected with these three fundamental ones, so in all there are seven. These four are sometimes called the four fire wheels. Now we do not speak of a circle, but of a wheel, a fire wheel, though there was no fire in any of the three symbols I have mentioned, not even in the third one, though it comes nearest to fire; there might be some glow in it but not yet real fire. Now the Plan is brought into action, and we enter into full working order; the plan has now come to full manifestation, it has to appear in a world of time, of movement, and of changing structure, and so there is the appearance of wheels of fire.

Now in every manifestation in full working order there is an aspect of poise, of equilibrium, so while we are in a whirling world, there is evolution all the time and the wheel is moving, yet there is always poise, a static aspect in

manifestation, but an aspect that is fiery. So this is the first aspect and we may place it in the North. The North is static powerful, perfect poise and equilibrum within a world of movement, a whirling world even. When we try to find its adequate symbol we think of a wheel and we could call it the wheel of Shiva. It stands still and there is within it the cross, and where the four arms of the cross touch the rim of the wheel there rise four flames. But the flames are static, very different from the swastika, they are flames like fiery coxcombs or fiery crests; this is the wheel of Shiva denoting equilibrium in movement, equipoise in moving evolution.

The second of these four symbols is very different, we may place it in the East. We have again the cross symbol — the wheel we must now call it, with the four spokes and the rim encircling it. But instead of four static flames at the four points, as in the first of these symbols, we have now the four flames becoming two flames stretched out like two fiery wings — so we get a winged cross: a winged wheel it is called, a winged fiery wheel with flames going forth horizontally like a floating fire-bird, moving speedily and silently, which is the Power behind Evolution. All the time Evolution moves speedily and silently according to the Plan. The two wings are the exponents of Power, they move quickly, speedily, silently and unobtrusively, inconspicuously, and all the time everything is in full manifestation. This is especially our task here, the task of the third Centre, to become conscious of the three functions which I have mentioned as in full action.

The third symbol which we have to place in the South, is perhaps the most important and the most powerful one. It is most clearly NOT a fire-wheel, yet still we may speak of four fire-wheels and include it therein because the Latin cross is the heart of evolution, the great symbol of man, of man's career, of his evolution, in which suffering is integrated; it is an essential part and the means

to come to the power of Absolution, the Absolving Power, the final Power which brings every Plan of manifestation to finality, to its appointed end. This symbol is the most beautiful of the four. It stands still, but in a very different way from the Greek cross in the North, in the wheel of Shiva. Think of a cross glowing like gold standing in a field that has the shape of an ellipse, enveloping the cross, which oozes out and exudes a most beautiful violet-purple essence; it is not radiation in the strict sense of the word, it is an oozing out of a beautifully glowing fire essence, that vanishes into the Deep Mystery. If we look at this symbol in the right way and enter into its power, we see that it gives the full opportunity, that it is the condition, as it were, of the final exhaustive Deed of Charity; it contains the Power of Absolution. It does not revolve, it does not whirl, it suddenly brings manifestation to a final conclusion at any point of its evolution so that at any moment there might be fullest spontaneous creation.

Now we come to the fourth symbol belonging to a world in manifestation. With this symbol we are in full manifestation which was not the case with the first three symbols, although of course all these symbols are necessary for an integral manifestation. This fourth symbol is in the West; it is the swastika, the well-known symbol, the fire-wheel in stricter sense, a free wheel, which has no encircling and so there is no rim; it is there within the shape of an ellipse, encased in the symbol of the South, but is a free whirling wheel. It is the symbol of free creative activity in daily life — something very different from that final act of Charity. This fourth function is perhaps the most difficult, it means creative action at any moment as it were, in all aspects of daily life, free creative action that renews all the time; in this respect it has even an aspect of spontaneity, although the full aspect of spontaneity belongs to the powers of the third, the symbol in the South.

When we do some special work in this Centre, linking it up with different nations or, in another way with the world at large, we may succeed in bringing it in contact with these seven symbols which are so closely connected with its dharma, making them fully active, fully functionally active. Then we give this occult Centre its real creative place in the work that the three great Centres have to do for the whole of humanity.

ST. MICHAEL'S INTERNATIONAL CENTRE

OBJECTS OF ST. MICHAEL'S FOUNDATION

The promotion of Universal Brotherhood and International Peace and to establish such activities as will further this object.

The Centre is dedicated to the service of the Hierarchy and aims at providing a worthy channel for Their Work.

CENTRE MEMBERS. Candidates for membership must be fellows of The Theosophical Society (Adyar) and be in sympathy with the Objects and activities of the Centre. They must be sponsored by two well-known Centre-members.

Application for membership must be addressed to the Secretary of the Trust Board, St. Michael's House. Valkeveenselaan 19, Huizen N.H.

Donations are voluntary, and very welcome.

FRIENDS OF ST.MICHAEL. Those who wish to support the Centre with yearly donations of at least *f* 60, (£ 6– or $ 24) become „Friends of St. Michael".

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